A

SKIRMISH

MADE UPON

QUAKERISM:

Being a Brief

CONFUTATION

OF

A most gross PRINCIPLE or Point of Doctrine:

Published and Maintained by one

WILLIAM PENN, a Quaker;

In a certain Book, Entituled,

Quakerism a Nick-name for old Christianity, Subverting Religion, and all Duty both to God and Man.

By J. C. a Minister of the Gospel. Jo. Cheney.

LONDON:

Printed for *Richard Butler*, next door to the *Lamb* and *Three Bouls* in *Barbican*. 1676.

Imprimatur

Hic Tractatus, cui Titulus, *A Skirmish upon Quakerisme*, & cui nulla præfigitur Præfatio.

Ab. Campion, Reverendissimo Domino Archiepisc. *Cant.* à Sac. Domest.

16 Sept. 1676.

A SKIRMISH MADE UPON QUAKERISM.

THere have risen up in these dayes of ours a Sect of People called *Quakers*, about the Year, 1652. declaring themselves to be *a People fearing God above all the Families of the Earth, and that do Worship him in his own Way*, viz. *in Spirit and in Truth*; *such also as do love God above all, and their Neighbours as themselves, &c.* (as we are told by their own Writers, *Moderate Enquirer*, *Pag.* 3.) concerning whom and their Principles many are sufficiently informed by their own Experience and Observation, and by the Writings which are extant; and are sufficiently established in the Truth by the Grace of God in their Souls, and are better able to over-throw erroneous Principles than I. Confessing my own slender Abilities to any such Service, and relying only upon the clearness of the Cause, I presume to tender to Christian People an Account of one Capital Position and Fundamental Errour of the *Quakers*, asserted by one *William Penn*, who styles himself one of them, in a Book Entituled, *Quakerism a new nick-Name for old Christianity*, *Chap.* 7. *Pag.* 71. with a brief confutation of it. If any one demand a reason of my doings in this case, I beg his candour and charity, reasons I have in mine own breast, known and approved to others that know me, I do not forbear to mention them, because I distrust them, but I think the matter needs not, and I would not

trouble the Reader with more than needs; if God and Conscience approve me, thou may'st well rest in the matter delivered as some reason to lay thy enquiry, and a little charity will serve for the rest. I have by me sundry other of their Errours gathered out of their Books, very gross and intolerable, with the confutation of them: but I forbear at present to make them publick; and shall only now present the Reader with one, but such a one as may serve for all, and there needs no more to the subverting of all Piety, Charity and Equity then this one, which I here set down in his own Words: ——— *No command in the Scripture is any further obliging upon any Man, than as he finds a conviction upon his Conscience.* ——— *It is conviction that can only oblige to Obedience.* ——— *When any Man is convinced, that what was commanded another, is required of him, then, and not till then he is rightly authorized to perform it.*

For the confutation of this Position, I shall advertise and premise this, That the *Quakers* are by us charged to deny and subvert the Scriptures; which Charge they do deny, and account it a most vile and ungodly slander, and would not in any wise be thought to diminish ought in the least from the just authority and eminency of the Scriptures, and profess to be great honourers of them, and to build their Religion and Hopes upon the Scriptures. So that by their own confessions they give us ground to argue from the Scriptures against them. I shall here manifest that for all their pretence and profession of just respect to the Scriptures, they do quite subvert and undermine them, contradicting their own confessions, and opening a Flood-gate to all Errour, Atheism, Impiety, and Wickedness; and that this Position of *Penn*'s is the overthrow of all Law and Government, a most intolerable and damnable Errour.

1. Since they profess to stick to the Scriptures, and that the Scriptures do in all Points make for them and against us, let them produce any one Text of Scripture, containing any such assertion, or favouring it. Let *Penn* produce any one Scripture, which willeth any Man to forbear Obedience to the command of God and Scripture, till he shall be convinced thereof, or suspending the Authority and Obligation of Scripture-command till Conscience shall be convinced. Let the whole Bible be consulted, and view

view every Command, and see if any such clause can be found. Instance in all the ten Commandments where doth God say, none of these Commands shall oblige any Man whose Conscience is unconvinced, or contrary convinced. Instance in any of the Precepts of the Gospel, *believe on the Lord Jesus Christ, repent and be converted, deny your selves and take up the Cross, worship God in Spirit and in Truth*, and the like; where is there any such clause as *Penn's*; None of all these Commands shall oblige you further then you be convinced in Conscience? So when the Scripture forbiddeth Hypocrisie, forbiddeth Sensuality, or other sin. Where doth it say, as *Penn* saith, None of these Prohibitions are obliging further then there is a conviction upon your consciences? I provoke him and all his partakers to produce any Word of Scripture requiring Man's conviction as a condition antecedent to the being and binding force of God's commands.

2. If this Position of *Penn's* be true, then sins of Ignorance are no sins; for all conviction is by knowledge: where there is no knowledge, there can be no conviction upon the conscience. So that this Position justifieth all sins of Ignorance. And whereas God in Scripture saith, *It is a people of no understanding, therefore he that made them will have no mercy on them*, Isa. 27. 11. by *Penn's* Position, it should rather be said, You want knowledge, and so want conviction, and therefore God will have mercy upon you. And whereas God by Scripture saith, *My people perish for lack of knowledge*, Hos. 4. 6. by *Penn's* Position it should rather be said, Your want of knowledge disobligeth you from obeying Gods commands, because without knowledge you cannot be convinced, and without conviction the command of Scripture hath nothing to do with you. This doth justifie the *Jews* murder of Jesus Christ, for the Scripture saith, *they did it ignorantly*, Acts 3. 17. *and had they known it they would not have crucified the Lord of glory*, 1 Cor. 2. 8. This doth justifie *Paul's* Blasphemy, and Persecution, and gross sins against the Gospel, before his conversion, because he saith, *he did it ignorantly*, 1 Tim. 1. 13. And whereas *Paul* doth up and down confess his sins, and acknowledgeth himself not worthy to be called an Apostle, because he persecuted the Church of God; *Penn's* Position tells another story, *What needst thou accuse and judge thy self before all the Churches of Christ by such con-*

confessions, for no command in Scripture is of any such force to oblige ignorant unbelieving sinners: Thou didst all this in thy ignorance and unbelief, and therefore they were no sins and crimes, and if no crimes, they were innocent, yea laudable actions proceeding from a mind acting according to conviction.

3. If this Position of *Penn*'s be true, then sins of errour are no sins, but vertues; and whatsoever is done through delusion, and a perverted hereticated mind and judgment is laudable. *I verily thought* (saith *Paul*) *that I ought to do many things contrary to the name of Jesus Christ of Nazareth*, Acts 26. 9. and our Saviour saith, *The time cometh, that whosoever killeth you, will think that he doth God service*, Joh. 16. 2. *It is conviction* (saith *Penn*) *which can only oblige to obedience*: doth not this patronize the grossest crimes, where the conscience is misconvinced and the understanding deceived? doth not this justifie all erroneous Doctrines? and all erroneous Conceits, and practical Misapprehensions, and whatsoever Vices lye in the understandings of Men? for all conviction passeth into the Soul through this gate of the understanding. Now the understanding is naturally full of darkness, unbelief, and errour; every ungodly man is practically an Atheist, an Heretick, a false Teacher to his own soul at least, and practical Ignorance and a perverted Judgement, are the mother of all the sins and abominations in the world: and what doth this Position but justifie them all? When wicked men kill the Saints, they look upon them as wicked men, and so kill them; all that have been martyr'd by persecuting Popes, and Pagan Kings and Governours, and all the Persecutions that have been done to the Saints, have been through ignorance and practical errour. *Penn*'s Position doth justifie the *Irish* Rebellion, the *French* Massacre, the *Marian* Persecution, the ten Persecutions of the Primitive Churches, the Gun-powder Treason, Judaism, Mahometism, Paganism, Popery, all erroneous Sects and Parties in the World, with all their false Principles and Practices. Christ saith, *it is life eternal to know God and Christ Jesus*, Joh. 17. 3. *Penn*'s Position saith, *if you are ignorant and unconvinced, no Law can lay hold on you; if you be deluded, and practise according to the convictions of your deluded mind, you are warranted by the command of God, which do all center in conviction.*

4. If this Position of *Penn*'s be true, then conscience and convicti-

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cm is God, and whatsoever conscience says must be done, be it right or wrong, and it lyes in the power of conscience to abrogate and undo and make void all the Laws of God, and to make new Laws in their room and stead, and do whatsoever it pleaseth. If no command be of any force further then conscience shall assent to it, and if conviction, and conviction only oblige to obedience, then whatsoever conviction says must be done, let God and Man say what tehy will. If conviction bid us murder, we must do it; if to commit Treason we must do it, and that under pain of damnation.

5. Then also it will follow, that he is the most free from all sin who hath the most sear'd conscience, and that the ready way to obedience and salvation is to debauch and sear the conscience, and and stuff it with the grossest errours, and quite kill it with conscience-wasting sins, and make it so void of life and feeling, that we may may do the most horrid crimes, and yet conscience stand to stand to them, and not only not smite us for them, but approve us, and praise us, and tell us we have done God good service.

6. If conviction be the ground of obedience, and the authority of Scripture depend upon the rectitude and purity of conscience, then all rational Law, Order and Government both Divine and Humane is over-turned, and a stop is put to all Religion and Piety towards God, to all Conscience, Honesty and Charity towards Men, let God command what he will, conscience may come and say, I deny this command, and him that commands it. I know no such God, as *Pharaoh* says to *Moses* and *Aaron*, *Who is the Lord that I should let Israel go? I know not the Lord, neither will I let Israel go*, Exod. 5. 2. and as proud *Nebuchadnezzar* says to the three Witnesses, *who is that God that shall deliver you out of my hand?* Dan. 3. 15. and as *Sennacherib* sent a railing Letter by his Captain *Rabshakeh*, blaspheming the God of *Jerusalem*, saying, *Who is your God, that he should be able to deliver you out of my hand?* 2 Chron. 32. 14. *No God of any Nation or Kingdom was able to deliver out of my hand, how much less shall your God deliver you out of my hand?* v. 15. *And his servants spake yet more against the Lord God, and his servant* Hezekiah; *he wrote Letters also to rail on the Lord God of* Israel, *and to speak against him, &c.* v. 16, 17. So also Princes and Rulers may command and make never so good Laws, conscience may come and say, I deny all these Laws, and the maker of them: Children

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may refuse to obey Parents, and Servants their Masters, and Inferiours their Superiours, if conscience shall be unconvinced; and if it be deluded, Subjects may murder their Princes, Children their Parents, Servants their Masters, one Man another, there can be no Law but Conscience, and whatsoever Conscience says must stand.

It is certain, that since the fall of our first Parents Conscience in every man naturally is corrupted, and by custom in sin it becomes twice corrupted. By nature Conscience is *dead in trespasses and sins*, Eph. 2. 1. and men *live without God and Christ in the world*, v. 12. *being without hope, and aliens to the Common-wealth of Israel, and strangers to the Covenants of Promise*: By nature there is not one righteous conscience in all the world, *Rom.* 3. 10. *There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they altogether become unprofitable, there is none that doth good, no not one*, v. 11. 12. All the world is guilty before God of an evil conscience, *v.* 19. The mind and conscience is defiled, *abominable, disobedient, and to every good work reprobate*, Tit. 1. 15, 16. Some mens consciences are twice dead, *Jud.* 12. *seared with a hot iron*, 1 Tim. 4. 2. *past feeling, given over to lasciviousness, to work all uncleanness with greediness*, Eph. 4. 19. *hard as the adamant stone*, Zach. 7. 12. *having a whores forehead, without shame*, Jer. 3. 3. *impudent and stiff-hearted*, Ezek. 2. 4. *rebellious*, v. 5. *doing evil with both hands earnestly*, Mich. 7. 3. *insatiable*, Ezek. 16. 28. *full of subtilty and mischief, children of the Devil, enemies of all righteousness, not ceasing to pervert the right ways of the Lord*, Act. 13. 10. and infinite more might be gathered out of the Scriptures, reporting the wickedness of man, and the corruptions of his Conscience, and all his powers.

Experience witnesseth the same, what woful consciences have many professing Christians? *Penn* himself saith of the Protestants, and them of the Church of *England*, *That they abound in evil, equalizing, if not outstripping Papists and Heathens in all kinds of impiety, Truth exalted, p.* 10. how then can such a conscience be a law or rule to all the world, and suspend and make void the obligation of all Gods Laws? the Quakers conscience says one thing, the Papists conscience says another thing, the Pagans conscience, the Turks conscience, Jews conscience, the Tyrants conscience, the Traitors conscience, the Hereticks conscience, the Worldlings con-

conſcience, the Hypocrites conſcience, the proud mans conſcience, the Adulterers conſcience. How many contrary Conſciences are theſe? how many Gods ſhall we have, and how many contradictory Laws, if Conſcience and Conviction be the only thing which obligeth to duty, and no Law or Command of Scripture oblige, Conſcience repugning and being unconvinced?

I would know of *Penn* or any man elſe, what conviction there is upon a Drunkards conſcience when he is dead drunk in his drunkenneſs, and yet *Penn*'s Poſition is, that no Command in Scripture is obliging upon the Drunkard to repent and be ſober, ſuppoſing him in his drunkenneſs unconvinced. The moſt godly Miniſters find by ſad experience, it is one of the hardeſt matters in the world to convince an impenitent man of his impenitency, to convince a worldling of his worldlineſs, to convince a ſinner of heart-ſins, ſuch as heart-pride, heart-malignity againſt God and godlineſs, heart-unbelief, and Atheiſm, and irreligion, and hardneſs, and earthlineſs, and other luſts and vices. And if *Penn* and his fellows ſhall lay the blame upon the Preacher, and ſay the fault is in Preachers, and not in People, let him take heed leſt he charge God and Chriſt, and the Holy Ghoſt and Scripture, and Prophets and Apoſtles, who have preached to ſinners as well as we, and yet thouſands have remained unconvinced. Will *Penn* undertake to anſwer for all the crimes of an ignorant, blind, and erroneous conſcience againſt the commands in Scripture? Will he be an Advocate at the day of Judgment to plead the cauſe of unconvinced conſciences, and maintain his Poſition then to the face of God, as now he doth publiſh it to the world, and pretend to write from the warrant of God, and from the ſenſe of his eternal ſpirit, *Reaſon againſt Railing*, *p.* 164. and crying down the obſervation of the Lords Supper, and Baptiſm, as ſottiſh, and that a ſpirit of whoredom from God, groſs Apoſtacy into Superſtition and Idolatry, yea a ſpirit of Hypocriſie, Perſecution and Murder, and all manner of wickedneſs hath got them, and covered it ſelf with them. *p.* 108, 109. And he teſtifies from the ſame ſpirit, that *Paul* renounced Circumciſion, that the Appellation, Ordinances of Chriſt, and particularly Baptiſm and the Lords Supper are to be rejected.

Had this Poſition been, that every command in Scripture is not obliging upon every man, it had been ſound Doctrine, for we

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acknowledge, that every command of God is not obliging to every man, but only such commands as it is Gods will and intent that they should be obliging to all. Some commands of God are but temporary, personal and local. Many commands in Scripture are long since abrogated and null. The command to *Abraham* to slay his Son, was extraordinary, and not to be obeyed by any without the like warrant. The command to sacrifice slain Beasts, to Circumcise, the command of the Passover, these are ceased. We may sufficiently collect Gods mind from his word, which commands are temporary, and extraordinary, and concern but some particular men, and do only oblige in certain cases, and which be perpetual, and oblige all men, at all times, in all places, as the love of God and Man, innocency, holiness, godliness, faith, fidelity, truth, temperance, self-denyal, zeal for Gods glory, the commands that Parents bring up Children in Gods fear, that Children honour their Parents, that we do to all men as we would be done unto, and a multitude more such like. Now *Penn's* Position is, That no command at all in Scripture is obliging without conviction upon the conscience; and he makes conviction to be the only thing obliging and authorizing to duty, and to be of such force, that without conviction no command at all bindeth. For if that be the reason why Gods command written obligeth not, because the conscience in not convinced, then *ubi eadem ratio ibi eadem lex*, an unwritten command of God obligeth not where there is no conviction. And since all Gods Laws are comprized within these two of written and unwritten, Precepts written in Scripture, and Precepts unwritten and contained in Nature, it will follow, that no Law of God is further obliging any man than he is convinced of it, that it is Gods Law, and that he stands bound to obey it. It will then follow, That if the Conscience be blind, erroneous, seared, and corrupt, there must needs be a multitude of things in Gods Laws most weighty and important duties, which the conscience will be utterly ignorant of, and will call good evil, and evil good, and justifie that which God doth condemn, and condemn what God doth justifie, and will walk contrary to God, against which is the woe in Isa. 5. 20.

For it is certain, that a carnal man discerneth not spiritual things, and all Gods commands are spirituall; every command of God is holy

holy and pure and ſpiritual, whether it be written in Scripture or written in Nature; and without a ſpiritual Principle in the conſcience, the conſcience being carnal and blind, diſcerneth not ſpiritual things; and ſo it will follow that all ſpiritual obedience to Gods Laws is made void.

Can *Penn* anſwer this or confute it? let him. Let him demonſtrate how a carnal conſcience can obey a ſpiritual command, every man by nature is earthly, Gods commands are heavenly, we are by nature unholy, Gods Laws are holy. If Gods Laws bind none but ſuch as be convinced of them, and no further then they are convinced, then it will unanſwerably follow, that no man in the World is under any Law of God to perform ſpiritual obedience. For inſtance, Gods command is, *Thou ſhalt not murder.* Now this command is a ſpiritual command, requiring the ſubjection of the heart, and condemning all Murder both of Soul and Body, and whatſoever is a degree of it, and tendeth to it. Now no unregenerate carnal conſcience doth diſcern this command of God in its extent and ſpirituality, he is not convinced of it, and by *Penn*'s Poſition there lies upon him no obligation to ſpiritual obedience.

Had it not behoved *Penn* to make good his Poſition by ſolid proof? it had, eſpecially when called to it by *John Faldo*, who chargeth the *Quakers*, and that juſtly, for ſubverting the Scriptures. What ſayes *Penn* for proof? why he contradicts himſelf, or ſayes ſomething like a contradiction, which is frequent in his Writings.

Firſt he ſayes, *that no command of Scripture is obliging upon any man further then he hath a conviction upon his conſcience*; afterwards he ſayes, *that ſuch commands as theſe, be holy, be juſt, be ſober,* and ſuch like, together with holy Examples are obliging upon all; Why? becauſe they more or leſs meet with a conviction in the conſciences of all: *for* (ſaith he) *I am perſwaded, none that has a reaſonable ſoul, who has not out-lived their dayes, and on whom the night is not come, among the* Indians *themſelves, but would readily ſay, theſe are true and weighty.* And ſo he wipes himſelf and his Brother *Burroughs* as he thinks clean, and acquits himſelf from all crime againſt the Scriptures, and evades *John Faldo*'s Charge. But not to ſtand anſwering every word, the ſum of *Penn*'s Defence and come off (to give it the Reader in more intelligible words) is this: *That ſuch commands in Scripture as be of univerſal*

and perpetual obligation, such as holiness, purity, innocency and generally all that concerns honest and godly living, all these be obliging to all, because there is no man so sottish and impious but his conscience assenteth to these commands: But Mr. *Penn* what do you say, if men be so sottish and impious as to be ignorant that these are commands of God, and to live without God in the World, and to have abominable and filthy and reprobate consciences? It is plain from your Position and defence of it, that you make conviction the ground and spring of obedience. So that where there is no conviction, there is no obedience due; where the conviction is but partial, the obedience due is but partial; where the conviction is erroneous, the obedience must be erroneous. Is this Divinity? and is this your Religion? Why then do you not speak out and say, fully and plainly, Every man follow his own Lusts, every man follow his own conscience, every man burn his Bible, and make Conscience and Conviction your Bible? For this is the genuine product of your Opinion. It is a Rule in Logick, That what is not in the premises cannot be in the conclusion, and that every redundancy in the conclusion exceeding the Arguments laid down in the premises is vicious, and that the conclusion is vertually contained in the two fore-going Propositions. Now you make conviction one of your premises, and you lay down this Proposition, That where there is no conviction, there is no obedience: Now that obedience can rise no higher than conviction.

Now may one not admire, that a man of your reading and bringing up should be so perswaded of the holiness and goodness of Mankind, as to write and publish to the World, *That none that hath a reasonable soul, no not among the* Indians *themselves, can be unconvinced of that faith in God, and an holy self-denying life are necessary both to temporal and eternal happiness.* ——— *Quis talia fando temperet à lachrymis?* The Lord forgive me my want of compassion to this man. Alas, how many thousands are there in the World that know not God, nor what faith in God is, that know not what a holy self-denying life is, that worship Devils, that make the Belly their God, and with them a holy self-denying life is to live as if they must never dye, and follow their pleasures; and Religion with them is meer Epicurism and sensuality, let us eat and drink for to morrow we shall dye.

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You would have us to believe, that all the World is perfectly holy, and that there is never a corrupted and defiled conſcience in the World, and that *Adam*'s fall is no ſuch thing, and that the redemption of Man-kind by Chriſts blood, and regeneration by the Holy Ghoſt, and original ſin, and hereditary corruption, and mans deadneſs in ſins and treſpaſſes by nature, are no ſuch things. O marvellous! that you can be perſwaded, no man that hath a reaſonable ſoul, not a ſavage *Indian*, but he hath a conſcience within him aſſenting to all the rules and precepts of holineſs, ſelf-denyal, godlineſs, charity, and heavenly converſation: or that no man in the World hath a blind underſtanding, a ſeared conſcience, an impotent ſoul, needing no purgation and cure from Jeſus Chriſt, and his good ſpirit by the new covenant.

I do grant you this, that no man ſtands bound to obey any command which it is utterly impoſſible for him to know and be convinced of. And by granting this, I do ſufficiently aſſoil and clear the juſtice of God. God doth not enjoyn any man that which is ſimply and totally impoſſible. God and Conſcience will never ſmite and condemn for meer and total impoſſibilities. But where nothing hinders a man from knowing his duty but his own neglect and wilful careleſneſs; and where a man ſhall by ſin debauch and ſear his Conſcience, and Conſcience miſguided and ſeduced ſhall put him on to worſhip Idols, to bow to a wooden God, to blaſpheme the true God, to murder, perſecute, commit all or any crimes, will you excuſe this man from ſin for going according to his Conſcience, and exempt him from all, going againſt his erroneous Conſcience?

If indeed the caſe were ſo that no conviction could be, or none that I could any way compaſs, then I were in no fault: but where it is my fault, if I be unconvinced, and I might know my duty were I not wanting to my ſelf, and there is no defect in the means, but all the defect is in me, in ſuch caſe God may juſtly charge me with the omiſſion of duty, and the commiſſion of evil though I know not of it: for I might have known if I would; and my not knowing my duty which I might have known, it cannot excuſe me from ſin, nor nullify the command of God. If God ſhould command a Beaſt to do him reaſonable worſhip, it were an unreaſonable command, becauſe the beaſt hath no reaſonable.

able powers or capacity thereto, the command to him is simply impossible. So if God should command a man to reach the Stars with his hands, such a command would not oblige, because it is naturally and simply impossible. But when God commandeth the *Jews* to believe on the same Jesus, and own him for the true Messias, this command is reasonable, because Jesus Christ doth abundantly testifie by his doctrine, life, and miracles, that he is the Christ of God. And if the *Jews* will not believe, but contrariwise look upon Christ as a deliverer, and put him to death, and all this in blind zeal, and think they do God good service, shall we say, These men are excused, because they did it ignorantly and of error? In all cases where God doth afford due means of knowledge and conviction, there ignorance and base want of conviction is sinful, and Gods command both written and unwritten doth oblige, though the sinner be never convinced. For mans sin and neglect cannot make void Gods Law. It is true, I grant that without the light within we could not at all come to the knowledge of the Scriptures. What then? will it thence follow, That no command in Scripture doth oblige without conviction? Had we no light within we should be very brutes. Every man hath a reasonable soul, which soul doth essentially contain a principle or power of rational light, by which man, as man is differenced from a beast, and is *Animal rationale*, by the help of his reason, or that light which is graven in his mind by the Creatour, and cultivated by education, he may know that there is a God and a Life to come, and many things pertaining to Religion and Morality. Will it hence follow, that because we are men and have reasonable faculties, there lyes no obligation upon us, to obey any command of God, further then our reason shall acquaint and certifie us, and further then the light shall inform us? What if the light be negligent, idle, sleepy, unfaithful, and bribed, and shall let the sinner sin, and dye in sin, is God unjust for taking vengeance? If the Coach-man sleep and the Horses run wood, or if he drive so that the Coach is over-turned, doth he not deserve correction? But *Penn* and all his partakers conceit strange things of the light within, and set it above Scriptures, above all written and unwritten Laws, and this is their very Principle, That the light within in all things is to be our Rule, and that the Scripture is inferiour to

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it, and to be ruled by it, and so God and Christ, and the Spirit and Scripture and all Duty and Religion are made servants to the light within. Whereas it is evident, That the light within gives the Drunkard leave to be drunk, the Worldling to be a worldling, and the impenitent man to be impenitent, there is never a soul in Hell but he may have the light within, for if the light within were faithful to God and the Soul, it would not suffer sin to dwell in the soul, it would not suffer any man to live in sin and dye in sin. God charges man to be holy in all manner of conversation, and man being so charged by God doth quite the contrary. The light within which should be his guide, like a negligent drunken Coach-man sleeps, and the Horses run wood, or he drives into pits and bogs. So doth the light within take part with the flesh, and Satan against God, and suffers the soul to be sensual, worldly, and ungodly, and so is at least a permissive cause of the sinners sin and damnation; being charged to watch over the soul, and doth not. Now comes *Penn* and a Sect of people called *Quakers*, and cry, *Up with this light within, and tell us, that we must hearken to this in all things; and further then the light within shall teach and lead us we are to give no hearkning to any thing that Scripture saith*; and if Scripture go, farewell God and Christ, and Heaven, and all Law and Rule. This is that *Penn* whose zeal for *Quakerism* exceeds, that hath written sundry Books for it, and in the end of his Book, *Reason against Railing*, *pag.* 185. doth commend unto us his own with other his Brethrens Works, for an account of the *Quakers* Principles, confessing, That they do contain much of what can be said in behalf of their Principles and Practices, vaunting as though they could not by reason be silenced, nor confuted by sober Argument, *pag.* 186. I refer my self and what I have here writ to impartial censure, warning and entreating all people, as they love their souls, to take heed of *Quakerism*.

I would be glad to make the best I can of your Position, but I must protest my Conscience and Conviction, I cannot find out what to say to solve your Position, and make it but a tolerable Errour. All this while I speak not against you but your Errour; you make bold and free to publish such matter to the World, allow us the same boldness and freedom to detect your Errours, and to do our best to save the Souls which be in danger to be subverted

subverted by your Principles. Keep your poyson to your self, and none will perish by it but your self: but if you will needs vend it, and in the view of all the Nation, and such at least as know the *English* tongues set up a Position subverting all Religion, and all Law and Government, and levelling all holy and profitable Rules and Commands to mens lusts, leaving no man in the World under any obligation to any duty to God or Man further then he is convinced in his conscience, be it known to you, that Jesus Christ hath his servants abroad to bear testimony for him against such God-blaspheming and Soul-damning Errours, and if you repent not, this that I have writ shall rise up in judgment against you, and shall be an aggravation of your misery in that day.

Prepare to answer the righteous Judge, if your Conscience be blinded and seared now, it will be open and awaken then.

Sept. 6. 1676.

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